

A DEAN SEES NEED OF TEAMWORK

Continued from Page Two.

source of error and misunderstanding. Even in families where there is enough money to educate the children, it is common for the boy to assume a feeling of independence, often adding to it, but which is based on serious failure. Boys frequently feel that they have received support from their parents as long as they want to, and that henceforth they will pay their own expenses. This declaration of independence is usually accompanied by a request for financial assistance from the college, with an amusing failure to observe that a request for a gift from the college leaves them no more independent than they were before. It changes the spot, but keeps the pain.

Most parents are eager to make any sacrifice in their power to give their sons a good education, but too many of them feel that if the expenses of education cannot be obtained out of their yearly income, the burden is one that ought to be assumed by the boy or by the college. As a matter of fact the boy never asked to be brought into the world. The parents are responsible for his existence, and if any obligation in our society is valid that of the parent to make it his first business to equip his son for the most useful career possible takes first place. A parent who is not willing to start over again financially after his children are educated does not deserve to be honored with a son. But many parents do not rise to this height. They do not realize that, while reasonable effort on the part of the boy is desirable, and proper, a total shifting of the financial responsibility to the shoulders of the boy is a terrible handicap. Many a boy breaks in health or else benefits only slightly from his college experience on account of the failure of the parent to

go into his capital, or even his credit, to meet the expense.

Often the parent is afraid the boy will not pay him back, forgetting that in due time the obligation will be paid to the third generation. Too many parents think merely of what the boy can repay to them in affection, in society, in assistance and even in money. In most of the cases that I see the obligation runs in just the opposite direction. It is true that the boy who earns his entire way through college is greatly to be admired, but if he does it for any reason except that of dire necessity, admiration for the boy must be combined with very different feelings toward the parent. My emphasis on this aspect of the relations between the parent and the college may seem unnecessary. It is, however, the result of observation of many cases of this nature.

Instances of the opposite character are also common, and are sometimes rather amusing. A well-dressed mother waited on me a few months ago with a request that her son Harry be given a scholarship. She commented on Harry's industry and zeal in all good works, but based her claim on the fact that Harry has never had his name "in the paper," a form of publicity that she supposed would follow the award of a scholarship. On being informed that the funds for financial assistance were exhausted for the year and that Harry's record hardly warranted such recognition, she played her last card by giving me the *sotto voce* assurance "I'll give you your money back." It is needless to say that the request for this vicarious Christmas present never came to Harry's attention.

The cure for the careless expenditure of the parent's resources, the thoughtless neglect of the home ties that so often accompanies the college years, lies, so far as it exists at all, in the rapprochement of the parent and the college. Working together they can bring to bear on the boy as much of restraint and directing influence as youth can assimilate from his elders. The fact remains, however, that our youth must in the last analysis

work out their own salvation. That the young people of to-day will rise to their responsibilities as have their fathers in past generations is one of the fundamental articles of faith in the creed of every college dean who is worthy of his position. In the words of the motto on the seal of one of our sister commonwealths, "Qui transtulit, sustinet."

FOREIGN LEGION MEMBERS BACK

Continued from Page Five.

grand character, made chevalier of the Legion of Honor, and is now a State Senator in Louisiana.

The American who won the most darddevil lucky record was Nick Koronis, New York East Side fruit vendor, who enlisted in August, 1915, and passed through the entire war without a scratch, although participating in every attack made by the Legion until his transfer to the A. E. F. In 1918. He was cited in a dozen army orders for reckless courage, won the seldom bestowed Medaille Militaire along with his Croix de Guerre, and enjoyed a reputation for a charmed life. He is now back at his New York fruit stand.

BOLSHEVIST WAR ON RUSSIAN CHURCH

(Continued from Page Three.)

hander," writes the *Isvestia*, "proves, when taken in connection with all the other evidence, the existence of a 'special hierarchy' constituting something in the nature of an independent state. Yet, according to the decree separating church and state, the existence in this country of a 'church hierarchy' as such is impossible. The decree allows only the existence of separate religious communities, not joined together by any administrative power and freely electing their clergy, who most certainly must not be confirmed by 'episcopal councils.'"

Somewhere or other in the secret recesses of the Communist party there ripened a plan for gaining possession of the very mechanism of the church administration by abolishing the Patriarchate and reestablishing the synodal system, with a state apparatus of control in the form of an Ober-Prokuror. But it was somewhat awkward for Communists to start reforming the church administration when they had so often declared that the church was no concern of theirs and

should be ignored, just as withcraft, fortune telling, devil worship, Tolstom and all other superstitious practices. Therefore men of straw were needed to "reform" the church administration in the name of the church, for the good of the church and for the good of Christianity in general. These men of straw were soon found floating about on the surface of the revolutionary stream. First, there was the so-called "initiative group" of priests. I have just asked a very well informed Russian about this "initiative group," and he has given me the following answer:

"If a man voluntarily renders a service to the secret police he may be quite certain that by the threat of punishment for treachery he will be forced, whether he likes it or not, to render other services. The members of the circle which styled itself the 'initiative group' were all of them precisely in this position."

The most notable figure among them is Bishop Antonine, a man of considerable theological erudition, but of unbalanced judgment and imperfect education. A doctor would say that there is some pathological fault in him, and he would say so with all the greater conviction if he discovered the fact that Antonine has twice undergone treatment in a home for mental cases. As an Archbishop he was a failure. He had been kept long as a curate. Then he was without employment. Then he had a small ecclesiastical ap-

pointment in Vladikavkaz, but did not get on well there and eventually came on to Moscow, where he placed himself in retirement. Last year when the Soviet Government became enthusiastic about organizing public discussions directed against religion Bishop Antonine stood up successfully against Lunacharsky, and became popular with the faithful in Moscow.

He was greatly in demand for ceremonial services, and was well provided for, but his rudeness and lack of balance finally repelled nearly all his friends, with the result that last May found him forgotten by every one except by his creditors and by some of the Bolshevik leaders. Curiously enough his public debates with Lunacharsky brought him into contact with some members of the Government, and he probably rendered the Government some little services. When the question of confiscating church property arose he wrote in the press against the Patriarch, and was at once invited by Kallin to serve on the central committee for assisting the famine stricken.

At the trial of the fifty-four he came forward as a witness for the prosecution and testified as a specialist in canon law, that the Patriarch's message on the wrongfulness of confiscating the Eucharistic vessels had no religious character and was not justified either by ecclesiastical law or by the traditions of the church. From this it followed that the Patriarch's message

was of a political and counter-revolutionary character. Reference to this expert opinion occurs in the summing up which led to the death sentences pronounced on the priests.

The second member of the "initiative group" is the priest Kaitnovsky. Under the old Government he was a prominent member of the "Black Hundred" and other monarchist organizations and a comrade of the arch priest Vostrogov. Now he has turned round and appears on the side of the Communists. But metamorphoses of this kind are not rare. For quite a long time—long before he suddenly became a "reformer" of the church—the faithful in Moscow joined his name with that of the abominable institution on the Lankianka which was once known as the Cheika and is now known as the G. P. U., and people were advised not to express their opinions openly in his presence.

At the trial of the fifty-four we find him among the experts for the prosecution, and side by side with Bishop Antonine. These two were joined by the two Petrograd priests, Vedemsky and Krasnitsky, who for some unknown reason left their parishes and appeared in Moscow.

On May 6, two days after he had been made to appear in court, the Patriarch, who had for two years been under house arrest and had had reasonable liberty for communicating with his flock, was isolated. All the monks

who said mass in the Patriarch's private chapel and lived under the same roof as the Patriarch, as well as all the servants, were sent to prison. Tikhon's rooms were occupied by a guard and by agents of the political detective service and an ambush was arranged in them. Everybody who appeared and who was ignorant of what had happened to the Patriarch was allowed to enter the reception room, but was then detained and searched. Those who had any documents on their person were sent to the prison of the Cheika.

At the same time the soldiers arrested Zvenigorodsky, who had been entrusted by the Patriarch with the administration of the Moscow diocese after Archbishop Nikanor had been sent to prison.

The supreme ecclesiastical power ceased to exist. Bishop Antonine's group therefore decided, with the help of the civil power, to get control of the church administration; but as they were not armed with the necessary canonical powers they made a determined effort to obtain these powers.

[The concluding installment of this article, to be printed next Sunday, will describe the dramatic night attempt to force the Patriarch to give up his office, the workings of the Bolshevik church and the outlook for religion in Russia.]



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